

Hawaiian Church Chronicle

"SPEAKING THE TRUTH IN LOVE"

[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

Vol. XII.

HONOLULU, T. H., APRIL, 1920.

No. 11

NOTICE

The Eighteenth Annual Meeting of the Convocation of the Missionary District of Honolulu will convene on Saturday, May 15th, at ST. ANDREW'S CATHEDRAL, HONOLULU.

All Parishes and Missions should be represented by Clergy and lay Delegates.

(Programs giving details will soon be issued.)



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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. XII.

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Successor to the Anglican Church Chronicle.

Entered at the Post Office at Honolulu, Hawaii, as
Second-class Matter.

APRIL, : : : 1920

THE RT. REV. HENRY BOND RESTARICK, - Editor-in-Chief
E. W. JORDAN, - - - Collector and Agent

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to the Editor and Publisher, Honolulu, T. H.

Advertising rates made known upon application.

CHURCH CALENDAR.

- April 18—2nd Sunday after Easter. (White.)
" 25—St. Mark, Evangelist. ((Red.)
May 1—Sts. Philip and James. (Red.)
" 2—4th Sunday after Easter. (White.)
" 9—5th (Rogation) Sunday after Easter. (White.)
" 10—Rogation Day. (Violet.)
" 11—Rogation Day. (Violet.)
" 12—Rogation Day. (Violet.)
" 13—Ascension Day. (White.)
" 16—Sunday after Ascension. (White.)
" 23—Whitsunday. (Red.)
" 24—Whitsun Monday. (Red.)
" 25—Whitsun Tuesday. (Red.)
" 26—Ember Day.
" 28—Ember Day.
" 29—Ember Day.
" 30—Trinity Sunday. (White.)



THE CENTENNIAL.

The hundredth anniversary of the landing of the first missionaries sent by the American Board of Commissioners for Foreign Missions was of deepest interest to everyone on the Hawaiian Islands.

There were white men residing here before 1820—Young, Davis, Beckley, Parker, Smith, and others. These men had in a measure prepared the way for the missionaries. They ate with their wives and let them eat tabued food. They had spoken of the One God, and Parker at Mana, Waimea, Hawaii, used to have regular family prayer. He was a member of an excellent Massachusetts family. The late Dr. Sereno Bishop told the writer that John Young was a man of deep religious feeling and that he had heard his father talk religious matters over with John Young many times as they were his guests when on missionary journeys. In John Young's diary in the Archives Building you may find a hymn and a prayer written out in full. Dr. Bishop also said that Young was very careful of his daughters.

The Prayer Book of Isaac Davis is now in possession of Miss Lucy Peabody.

There was in the Islands when Vancouver came a clergyman of the Church of England, but he was not officiating in any way; in fact he came as the supercargo of a ship. He did, however, talk to Kamehameha about the One True God.

So these laymen did prepare the way for the coming of the missionaries, who were not allowed to land until John Young had told King Liholiho that they taught the same God of whom Vancouver had told them.

From association with these white men and seeing how they lived, Kaahumanu persuaded the King to allow the tabu to be broken which led to the destruction of the idols and the relief which came from a burdensome system of tabus and many harsh and cruel practices.

The missionaries, when they came in 1820, found a people ready to hear them, although they were of course still steeped in idolatry and harmful superstition.

The missionaries came as brave men and women on a great venture of courageous faith. The writer has tried to give from time to time a fair and unbiased account of certain aspects of the work of these noble men and women. The story has never been adequately told in all its bearings. We wish we had time to undertake the work, for short papers or sermons cannot tell much. We have accounts of the work of these men written by Bingham, Dibble, and others, but what is needed is the telling of the story in a modern way. It would do good in this generation if a book could be written telling this generation of a remarkable venture of faith and a wonderful work.

The Bishop and Clergy and Laity all gladly cooperated in every way possible in making the celebration of the Centennial a success. The descendants of the missionaries have been good friends of the Bishop and have helped him in every way, and it has given all of us great pleasure to be with them on every occasion possible during the celebration of the historic event when the real history of civilization in these Islands began. It was impossible to attend all the meetings and functions, but we did attend many.

In the Pageant we had thirty-four organizations, represented by sixty-eight persons, in the final effective scene on Rocky Hill. Others belonging to us took part in various scenes, notably Robbins B. Anderson, who, in the costume of an English Bishop, told to the eye of the spectators the coming of the mission from the Church of England.



CENTENNIAL SERMON

by

BISHOP RESTARICK

Some time ago W. R. Castle, chairman of the Centennial Celebration of the Landing of the first Missionaries on Hawaii, came to Bishop Restarick's house and asked him in the name of the descendants of the Missionaries to preach at the Central Union Church on Sunday evening, April 11th, on "The Achievements of a Hundred Years of Missionary Work."

The Bishop said at once that he appreciated the confidence which the invitation showed and that he would gladly comply with the request.

SERMON

PREACHED IN

CENTRAL UNION CHURCH

Honolulu, April 11, 1920

BY

*The Rt. Rev. Henry B. Restarick,
Bishop of Honolulu*

I Chronicles 4:23: "They dwelt with the King for his work."

So must we dwell with the King, if we are to do the work of His kingdom.

When my friend, the chairman of the Centennial Committee, asked me to deliver this address on the hundredth anniversary of the landing of the Missionary Pilgrims from New England, I felt that a great honor had been conferred on me. There flashed at once across my mind the opening sentences of that magnificent oration delivered by the great orator, Daniel Webster, at Plymouth, Massachusetts, in 1820, on the two hundredth anniversary of the first settlement of New England.

I will give them to you, changing but a few words. "Let us rejoice that we

behold this day. Let us be thankful that we have lived to see the day which commences the second century of the introduction of the Gospel of Jesus Christ in Hawaii. Auspicious indeed is the day, full of present joy and gilding with bright beams the prospect of futurity which commemorates the landing of the missionaries on these Islands.

"Forever be remembered the day which saw them, weary and distressed, poor in all but faith and courage, at last secure from the dangers of the sea, impressing these shores with the footsteps of those who were the first to come with faith and hope to preach the Gospel."

I am glad that it was a member of the English Episcopal Church, John Young, who advised the King to let the missionaries land, telling him that these men taught the same God about whom Vancouver had told him.

The subject assigned to me is too vast except to touch here and there upon salient points. It would require a volume to tell of the achievements of that remarkable band of men and women who came on the brig Thaddeus, of 241 tons burden, and of equally noble men and women who came in twelve companies from 1820 until 1847.

There was sound New England common sense in the composition of that party sent to this ultima thule. There were two ministers and their wives, two teachers, a physician, a farmer, a printer and their wives. Six marriages had been hastily solemnized between those who knew each other slightly but were bound together by the ties of the love of Jesus Christ. The American Board was wise in introducing Christian family life, for that was what the Hawaiians needed.

It would take all my time if I were to branch off and tell you what I think of those women who came with the party. How they worked and bore children, how they were the friends of the people, loving them and loved by them. I have read the letters of many of these remarkable women, and their names should be emblazoned on every Church in which they labored. They indeed "dwelt with the King for His work."

It is often said that the missionaries came impelled by their belief that the heathen would go to hell unless they heard the Gospel and turned to God, but the writings of these women are singularly free from expressions of this kind. Their hearts went out to teach every good thing, and if they were strict and strait-laced, as they came from their New England homes, it would be well today if many women followed their example and gave less time to frivolous pleasure and more to strict discipline.

These fourteen men and women had been aroused by the missionary movement which had stirred New England since 1810, and they and three Hawaiian youths were given a farewell service at Park Street Church, Boston.

On October 17, 1904, I made an address at Malden, Massachusetts, and at its close an aged man came to me and said: "My name is Blanchard; I am senior warden of this parish. My father was the captain of the brig Thaddeus which took out the missionaries to Hawaii, and this is the anniversary of the farewell service." The same year I met Mr. Hunnewell, the son of the first mate.

What a venture of faith that sailing of the Thaddeus was—what a courageous and consecrated set of men and women they and those that followed them were! It has been my great privilege to have as friends many of the sons and daughters of those pioneers, and it used to be my delight to visit the son of the first Bingham at his house on Alexander Street, when in the evening of his life he was working to complete and revise the translation of the Bible into Gilbertese, the language of the people among whom he had labored so long. He was a martyr in will, and once a chief brandished a spear, thrusting it nearer and nearer to his heart. "What did you do?" I asked. "I just prayed," he said. And it was the pouring out of the heart to God in prayer which sustained those early men and women in Hawaii to endure what we should call great privations, to train Hawaiians that they might go to distant islands of the Pacific to preach the Gospel, and to train their own sons so that after education in the States they went to China, Japan, and the islands of the Pacific, to Spain and elsewhere, carrying everywhere not only their faith but education.

It is indicative of the caliber of the devoted men and women who were sent here to note that in the last edition of "Who's Who in America," a book in which no one can get his name by paying for it, and in which only the names of the living are given, and there are

twenty-one names of men born in Hawaii, practically all from missionary homes, who have done work worthy of mention. I notice in comparison that there are only four men mentioned in the book who were born in Wyoming, five in Idaho, and seven in Montana, and in the State of Washington six.

These missionaries taught the Hawaiians to set type, to engrave, to make books, and to become good carpenters and masons. I have been in many of the old houses in which missionaries lived, from Waimea and Koloa, Kauai, to others on different islands, and I have wondered how they could have been built, and noted that the old New England style of structure had been reproduced here.

Then the Churches first built of grass were soon superseded by substantial structures, many of which are still standing and used, as Kawaiahao, which was commenced in 1839, and which my friend Dr. Scudder delights in calling a Cathedral, although it has not a Cathedral, or Bishop's chair, in it; but perhaps he is looking forward to the outcome of the proposed Concordat.

I am not going to dwell upon the discomforts of these missionaries; anyone living here should read the records and know what those men and women endured. I often think now that Boards of Missions make mistakes when they eliminate as far as possible any discomfort or sacrifice on the part of missionaries in the foreign field and pay them better than those who work at home. Sacrificial service is good for those who devote themselves to missionary effort.

Of course, if the missionaries brought out carefully guarded delicacies sent from home, for some foreign guests to eat, these wrote back telling of the luxury in which the missionaries lived. But despite what we should call privations, their children enjoyed life, and when I met their sons and daughters years ago in the States—such men as David B. Lyman and Justin A. Emerson—they could hardly speak of those early days

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without tears, for the aloha of the Islands filled their hearts.

One practical work of missionary effort now universally adopted was first tried in Hawaii, and it has had a profound influence on missionary work among backward peoples. In 1831 Lahainaluna Seminary, where students worked, was opened, and in 1837 the Hilo Manual School for boys was founded, and from that day to this it has continued its excellent work. This was the first industrial mission school in the world, and the experiment has changed the very order of missionary effort.

When General Samuel Chapman Armstrong founded Hampton Institute in 1866, he said that it was the Lahaina and Hilo schools and the work of the missionaries in Hawaii which gave him the inspiration and the idea. In the Stone House across the street young Armstrong lived from 1847 to 1860, when, by the dead body of his father, he took a vow to dedicate his life to the service of God and man, just as he was leaving for college.

So it is that in that house, which the trustees of Oahu College sold to me and which is now used for school purposes, Hampton Institute originated, and its offspring, founded by men trained by Armstrong—Tuskegee, by Booker T. Washington, and St. Paul's, Lawrenceville, by Archdeacon Russell, and many other institutions—are the direct result of the work of missionaries in Hawaii. I have long desired to be able to erect an arched gateway at the entrance of these premises, calling attention to these facts.

The descendants of the Puritans have always been strong on education, and a string of colleges from the Atlantic to Oberlin, Ohio, to Grinnell, Iowa, and Pomona, California, are evidences of this. But let it be noted that while Oberlin was founded in 1833, Punahou was commenced in 1842.

It is interesting to know that the year after Oberlin started as an academy the missionaries were printing a newspaper, the "Lama Hawaii," at Lahaina, showing that the people could read at that early day.

The missionaries soon saw that if the people were to make progress in civilization some industries must be inaugurated, that the people might raise something which would have a market. Attempts of various kinds were made, and it was found that the production of sugar was the most practicable, but it was not until the reciprocity treaty with the United States in 1876 that this industry began to assume large proportions. The late Chas. R. Bishop told me that he declined to sign the petition for this treaty because the document stated that the Ha-

waiian Islands could ultimately produce 100,000 tons of sugar per annum, which he did not believe to be possible.

One great achievement of the missionaries was that they loved the Hawaiians, and the Hawaiians loved and trusted them and looked to them for guidance. I have known many of the sons and daughters of the missionaries and have stayed in their homes, but I have never heard one of them say unkind or ungracious things of the Hawaiians. They knew their weaknesses and their faults, but they knew also that many of these came from their lovable and generous dispositions.

It is a grief to them and to me to hear Hawaiians spoken of slightly by newcomers. Many still living remember the dignified and noble alii, and the Hawaiian women who cared for the missionary children, whom they loved next to their own mothers.

One thing should ever be remembered—that the wives of the missionaries and other white women were often left alone, and I never heard or read of but one instance where a Hawaiian man frightened a white woman, and he was an intoxicated pagan.

As their fathers and mothers were friends and advisers of the people, so today if the Hawaiians are in any real trouble they go to the sons and daughters of the missionaries who knew their parents.

Of course, there was an element in the Islands which believed that there was no God and no Ten Commandments this side of Cape Horn. I know that contact with vicious white men led to much evil, and I know how these men hated the missionaries for interfering with them, but I am proud that Richard H. Dana, a member of the American Episcopal Church, who visited these Islands in 1859 and went through the group and saw all the work, wrote a manly defense of the missionaries and their work which did great good on behalf of the truth. It is interesting to note that one of his daughters married Francis O. Lyman, a son of the missionary at Hilo. I wish I could quote from what Dana wrote or that I had been able to have his letter, sent me by his daughter, printed for this Centennial. Dana points out what I have said again and again, that if the missionaries and their families and men in sympathy with them had not been in the ascendant, these Islands would have presented the usual history of a handful of foreigners denying any rights to the natives.

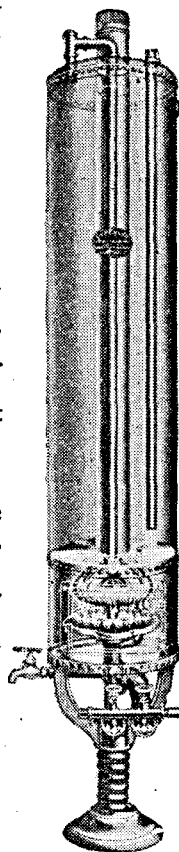
One of the great achievements has been the development of the Hawaiian woman and the changed idea which the white man has now of the part-Hawaiian

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girl. When I first came here a prominent business man said that he did not believe in boarding schools for Hawaiian girls; that it only made them more attractive as mistresses. That man has changed his opinion and has told me so. The boarding schools for girls which the American Board did not accept with favor at first, have done wonders, so that I say, from an intimate knowledge which few would deny me, that the properly trained Hawaiian girl is as industrious, as trustworthy and as chaste as any girl anywhere.

The Hawaiian woman has always been a wonder to me. From the time Kapiolani, in 1824, defied Pele at the brink of the Volcano, until the present time there have been many remarkable women who have done much for their people. The result of a hundred years of mission work is shown no more brightly than in numbers of Hawaiian and part-Hawaiian women, excellent wives and mothers, and the improvement has been great in the past twenty years in the way that decent men have protected the girls, instead of regarding them as legitimate prey.

With young men of any race the problem is a difficult one. At one time I almost agreed with the late lamented Judge Whitney when he said that he gave up the Hawaiian boy. But why was it so? It was the saloon, the gambling place, the low dance hall and Iwilei, introduced

and fostered by low white men, which led to this condition. But the younger generation is improving vastly in a sense of responsibility and character. There are certainly no islands in the Pacific where the natives are so far advanced. An old Maori and his grandson came here some years ago to see Hawaiki. The old man was astonished at the progress of Hawaiians compared with his own people, omitting exceptional cases in New Zealand. The principal of a Maori girls' school told me the same thing last year.

If England had taken over these Islands, I suppose they would have done as they have done in New Zealand: they would have kept the people on the land. There would have been a gain in that way, but in another it would have retarded their progress.

It was a happy and providential thing that the King selected such men from the missionary contingent as Richards as Ambassador to England in 1842, when he obtained on his way a recognition by the United States of the Sandwich Islands "that no power ought to take possession of them." It was fortunate that Dr. Judd was made Secretary of State in 1843 and served in many capacities later, and that Armstrong was made Minister of Public Instruction in 1847, which position he held until he died in 1860.

Personally I believe that it was a serious mistake for the American Board to withdraw from the Mission in 1863, just at the time when white leaders were needed.

It was a great thing also that outside the missionary families several remarkable men came to the Islands. One was Robert C. Wyllie, the Scotchman, who, at the request of Dr. Judd, succeeded him as Secretary of State, and who for twenty years gave his learning and untiring energy to the kingdom, as the archives show.

Then there was Ricord from Oregon, who was of great help in organizing constitutional government, and William L. Lee from Massachusetts, whom the King persuaded to stay here in 1846 and become the Chief Justice. Then there were business men, such as Chas. R. Bishop and later Theophilus H. Davies, Paul

Isenberg, and Dillingham and others, who had a large part to play in organizing the business on the Islands on the high plane on which it has continued until the present day. I have mentioned these only as examples from a long list, not naming some living now.

Visitors often come here and sneer at the Hawaiians as poor Christians. I know the world fairly well, and the Hawaiians, compared with those of the same social order of people in other countries, measure up with them exceedingly well in conscience and conduct. Hawaii has no monopoly on poor Christians, whether white or brown or yellow, but some visitors seem to think all Christians here should be faultless, and forget the vice and degradation existing whence they came, among people whose ancestors have known Christ for a thousand years.

Or it is said that the Hawaiians are full of superstitions. True, many of them are, but certainly not more so than people of the same order in Europe, or the people in Boston who patronize the mediums, the fortune tellers, and the seers whose signs hang out on Huntington Avenue. The fact is, human nature is about the same thing everywhere, especially when people are of the same racial stock, and that Hawaiians are Aryans has been proved by ethnologists. I have known professors in Harvard and graduates of great colleges who were fearful of the number 13 or of putting up an umbrella in the house.

Again we hear severe attacks on the Hawaiian Legislature, as if the people were unfit to legislate. It must be remembered that they had had a constitutional government, due to missionary influence, since 1840, in which white men have always assisted. Those of us who know something of the legislatures meeting in Sacramento or Albany are not afraid of any comparison as to honesty or ability with the Legislature meeting in Honolulu. I think it was a Boston man who wrote some years ago that he could buy up the Legislature meeting in that city like a string of sausages. My friend, the late David L. Withington, a deacon of this Church, who had been a State Senator in California and was one of the best informed men on political subjects whom I ever knew, told me fre-

quently that the Legislature here did as good work as that in the average State, and that when there was graft here it was small.

It is a remarkable fact that it was the action of the King and Chiefs, by the advice of the missionaries, who in 1839 set forth a Declaration of Rights which guaranteed religious liberty and other privileges bought in many countries with blood. It was the King and Chiefs who, under missionary guidance, gave the people titles to lands on which they lived.

I am often asked the question by tourists and by people in the States whether the missionaries did not take the lands of the people. I can say here from independent investigation, that the homes of the missionaries were granted to them and that the sons of the missionaries purchased what they got and hold in the open market. It is true also that the largest land owners are not of missionary stock and that many plantations have few of the missionaries' descendants interested financially in them. But note this: these men of missionary stock are not absentee landlords. They live here, and however much money they have they work here, and spend and give here.

It is true that some of the sons of the missionaries are men of wealth, and I am very glad of it. They worked hard for an education, and when business opportunities came they took advantage of them, and that they make good use of their money is shown in institutions of learning, of charity, and of helpfulness existing everywhere in these Islands and by the gifts and endowments which support them. And I can testify that the missionary families give in no narrow or sectarian way, but that if work is really being done they give generously and graciously.

People come here and admire the beauties of these Islands, but few study the history or know anything about the immense influence these Islands have been in the Pacific and in Asia.

I am not going to weary you with a repetition of what I have said and written frequently about the religious and political influence which has radiated from Hawaii.

I have spoken of missionaries sent to other Islands and of industrial schools,

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but there is far more to tell. It is a remarkable fact that small countries have set standards of oratory, art, literature, religion, and liberty for the world. And from these small Islands have gone influences which have turned the currents of history.

The great changes in China may well be said to have originated here, for the one who promoted the revolution through long years of preparation and carried it to a successful issue received his education and his ideas of constitutional government in these Islands. Further, the man who for years went with him up and down China, often in disguise and in great danger, was a Chinese born in Hawaii and educated in a mission school, Iolani. One day I hope he will allow his story to be told to others as he has told it to me.

All that has been accomplished for political freedom, all that has been done to break the fetters of custom which bound the minds of men, as the women's feet were bound, is due more to the missionary schools of the Hawaiian Board and the Episcopal Church than probably the world will ever know. Chinese born here and partly educated have gone back by the dozen at a time to St. John's, Shanghai, or to Boone University and later to other institutions, and they have carried with them enlightened minds and regenerated hearts.

A Chinese once said in an address in my hearing that Honolulu boys had revolutionized St. John's University. I arose and asked, "In what way?" The answer was, "Your boys taught our Chinese that it was not beneath the dignity of a student to engage in sports, and the idea spread throughout China.

"Again, they had seen here a spirit of patriotism, and they transmuted racial complacency into ardent patriotism for China."

At one time, he told me, nearly every position of leadership at St. John's, from the editor of the paper to the leader of the band, was filled by a Honolulu.

When we consider that three ambassadors in Europe today, besides numerous consuls and officials, are from that college alone, and that its young men are all over China in business and professions, we begin to realize that a little heaven can contribute to the leavening of a large mass of meal. When I was in China a few years ago I met Honolulu boys and Honolulu young women in many places, and all were of the alert, progressive, patriotic type, such as we know well here.

In Japan the influence of Hawaii has not been small. That great book, "The Evolution of the Japanese," and other works by the same author, were written by one who was born in an Island of

the Pacific, and whose father labored here in these Islands as a missionary.

Two Bishops and one clergyman working in Japan have told me during the past few months that it is remarkable how many who come to their missions asking to be instructed in the Christian religion say that they do so either because they have lived in Hawaii, or have had relatives here who have written telling them to go to Christian teachers.

Bishop McKim told me that the most remarkable Christian work he ever saw was done by a man who was baptized in one of our missions, and, returning to Japan, was working among lepers, and had changed a village of those unfortunates from despair and vice to a hopeful, Christ-seeking community.

We might go further back and tell how it was a Japanese youth, wrecked on Hawaii and taught by the Rev. Mr. Damon here, who acted as interpreter for Commodore Perry, and so Hawaii had its part in the opening of Japan to the world.

And here we are, one hundred years after the missionaries arrived, living with every evidence of a high civilization, except where the country has been repaganized by immigrants. It is this condition which presents the serious problems to us now, but Hawaii has solved many problems before this, and is bold in attacking these new problems in a Christian spirit. There has been singular good feeling among the races, which largely accounts for what they have taken back to their own lands. There is a better understanding among the races here than in any place in the world, and disturbances are only spasmodic.

There is no place in the world in which I have been where employers have been more interested in the employed. It is true that at first provisions for residence and comfort were poor and in places what we should now call disgraceful, but these have given way (not under compulsion, but by the prevailing Christian spirit) to improved residences, better conditions, and higher wages.

If you want to see the evidences of the value of missions, look around you. I have taken many hundreds of tourists to see missionary work here and into the homes of Christian Orientals. They have been astounded. When I took a party from China on one occasion which had in it a clergyman and a Bishop's wife, they told me on parting that they had received more encouragement and inspiration from what they had seen of possibilities for the Chinese than they had gained from twenty years' residence in the Orient.

That white people here believe in missionary effort is shown by the reports of the Hawaiian Board, in which you may see that in proportion to the white membership the gifts per capita set an example to the world.

Recently in the Churches under my care we have taken pledges for missionary work, and the increase has been five

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or six hundred per cent, but you cannot expect a few thousand Caucasians to support all the work among a non-Christian population outnumbering it twelve to one.

One of the pleasant features of the work here is the way in which, as a rule, we have avoided overlapping. We have respected each other's work and have not committed ourselves to the folly of a useless and expensive competition. We of the Episcopal Church and you of the Central Union have been drawing nearer together in many ways, and this, of course, without the sacrifice of principle.

Allow me to speak to you now as a Bishop of the American Episcopal Church, to which, after annexation, the property belonging to the Church of England, after its forty years' work, was turned over. It is but fair to say that the Church of England came here only after repeated requests made by two Kings and their advisers. The motives for this I need not touch upon. It took long after I came for most people to understand that I represented an American Church and not an English one; that we were no more English than the Congregationalists or Methodists. Sometimes we have suffered from this idea, which originated from ignorance of history; for, of course, the Church of Washington and Hamilton and two-thirds of the signers of the Declaration of Independence, without mentioning many Presidents since the time of Washington, and such men as Chief Justice Marshall, Henry Clay, and Daniel Webster, up to such men as Pershing and Sims, is thoroughly American. In fact, as I look over the St. Andrew's Cathedral congregation, I see that the great majority of its people consists of the descendants of old colonial families,

north and south, or of those born and educated in the United States.

We must remember that it was in an Episcopal Church that the first representative legislative body in America met in Virginia in 1619, and that it was in the Vestry of an Episcopal Church that Patrick Henry spoke his thrilling words.

I believe that people generally are learning to know that it is a constitutional Church, in which the rights and privileges of the laity are defined and protected, and in which the laity have a vote in every matter, from the selection of a candidate for the ministry to the election of a Bishop, and in which the Bishops often have less power of interference with work than secretaries of Boards of Missions.

The constitution of the Episcopal Church was drawn up at the same time and largely by the same men as those who set forth the Constitution of the United States. It is a republican Church and not a monarchical one. It is democratic and not aristocratic.

It is more and more known to you that in this Church, of which I am a servant, there is the utmost liberty of opinion, and that clergy and laity holding the most diverse ideas of doctrine work together in peace and good will. As an instance of this, when I was in Boston in 1890 two men with widely different views stood out prominently as religious leaders: one was Phillips Brooks and the other Father Hall, both of the Episcopal Church, and both honored and beloved.

Ever since I came here I have believed that if we had faith enough and trust enough we could try experiments for the furtherance of unity, and at my call meetings of ministers and others have been held for free and friendly talk.

Now some of our best men, and some of your best men, are working over a Concordat, and I am not a little proud that the leader in the Episcopal Church is Dr. Manning of New York, who was a choir boy and Sunday school teacher in my old parish in California.

Dr. Manning wrote a few weeks ago: "We do not want to make Congregationalists, Presbyterians, and Methodists into Episcopalians; we want to see them, and

ourselves also, lifted out of our present divisions and sectarianisms into the full life and fellowship of the Catholic Church."

We do not know what will become of the Concordat, but it will lead us to understand each other better. I myself hope that long before another hundred years have passed there will be, not a Central Union Church, but a United Catholic Church, in these Islands, in which and through which as a mighty army we can combat evil, preach righteousness, and carry the love of God to all who dwell here—a united band of Christians without denominational labels. We need this now to meet the repaganization of Hawaii, for we Christians in name are in a sad minority, but such are the achievements of missionary efforts that the ideals, the laws, the hopes of the people are saturated with the Gospel brought here one hundred years ago. Our hope is with the children, who must be taught somehow, not only the Three R's, but, as the Hawaiians were taught by the Missionary Fathers, the Four R's—Reading, (W)riting, (A)rithmetic, and Religion—the last being the most important of all.

This is not by any means the first time I have spoken in this building, and I pray God that it may lead to further unity. Not unity of opinion, not unity of outward form, but that unity of the spirit which may lead us more and more into the bonds of peace and into righteousness of life.

The early missionaries dwelt with the King for His work, and we shall never do His work well unless we dwell with the King of Kings and He with us. Our spirit should be that which is expressed on a brass tablet set up in St. Botolph's Church in old Boston, England, some years ago. It bears an inscription to the memory of John Cotton the Puritan. When it was unveiled the flags of America and England floated together from the tower, and the Bishop of London, Laud's successor, was present. The Bishop of Lincoln preached from the text, "Let us build with you for we seek God as ye do." And God grant us this spirit here.

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CATHEDRAL REGISTER.

BAPTISMS.

- March 29—Roberta Sayer,
by Canon Ault.
- " 31—Harold Shigeru Ikeda,
by the Rev. D. R. Ottmann.
- " 31—Nathaniel Ung Chock,
by the Rev. D. R. Ottmann.
- " 31—Paul Yashiro Noji,
by the Rev. D. R. Ottmann.
- " 31—Stephen Chip Pang,
by the Rev. D. R. Ottmann.

MARRIAGES.

- March 6—James Burnham Parker,
Abbey Maurice Foley,
by the Rev. L. Kroll.

BURIALS.

- March 7—Emma McWayne, aged 39 years,
by the Rev. L. Kroll.
- " 9—Melvin Lloyd Mossman, aged 1
year, 7 months.
by the Rev. L. Kroll.
- " 9—Frederick August Schaefer,
by Canon Ault.
- " 14—Allen Riechie Rowat, aged 28
years,
by the Rev. J. Lamb Doty.
- " 18—Annie Dorothy Copp, aged 16
years.
by the Rev. L. Kroll.
- " 18—Kuniyoshi Imagire Takimoto,
by Canon Ault.
- " 30—Maria Marble Smith, aged 63
years.
by the Rev. L. Kroll.

General Offerings	\$659.68
Hawaiian Congregation	105.17
Communion Alms	70.86
Specials	67.25
Total	\$902.96

Number of Communions made during
March 772

ST. ANDREW'S CATHEDRAL.

The past Lent was undoubtedly the best one we have ever had at the Cathedral since 1902, when the jurisdiction was handed over to the Church of the United States. We cannot recount all the services, but a large number of people were interested in them.

The services under the auspices of the Woman's Devotional Committee were most helpful and well attended. The daily services at 7 a.m., 8:45 a.m., 12:05 p.m., and 5:30 p.m. drew out those who could come at the hour most convenient to them.

Holy Week was especially well kept, and on Good Friday the Three Hours' Service was the culmination of the whole devotional efforts made during Lent. The congregation packed the Church from beginning to end. Canon Ault

sang the Reproaches with unusual feeling, a large choir of Priory girls led the singing, and everything went most smoothly, so that many said it was the most profitable Good Friday they had ever spent.

Many visitors from the Eastern States were astonished at the Good Friday congregation and thoroughly enjoyed the Easter services which are mentioned in the next paragraph.

The Queen of Feasts, Easter Day, has never been a brighter one at St. Andrew's Cathedral.

At the first service, 6 a.m., the Rev. L. Kroll, assisted by Canon Ault, celebrated the Holy Communion, at which 148 received. The loose offerings at this service, that is the money not enclosed in envelopes, goes to the Hawaiian Congregation. The envelopes of the Hawaiian Congregation are printed in red and those of the Cathedral Parish in black, so that it is easy to distinguish them. The black are, of course, handed over to the collector, Mr. E. W. Jordan. The offering going towards the quota of the Hawaiian N. W. C. amounted to \$69.63.

At 7 o'clock the Rev. Canon Wm. Ault celebrated the Holy Communion, assisted by the Bishop and the Rev. L. Kroll. It is at this service that the largest number always communicate, and at both 6 and 7 o'clock more made their communions than last year. The offering was \$221.34, and went towards the quota of the Cathedral Parish.

At 9:15 a.m. the Rev. L. Kroll was the celebrant, and the Bishop assisted in the distribution of the elements. Due doubtless to the cottage meetings and the visits of the King's Messengers, there was a larger attendance at this service than we have ever seen before on any Easter Day, and many more communions were made than formerly. The offering was \$120.76.

At 11 o'clock the Church was, of course, packed, many chairs being used. The choir did excellent work, elaborate music being purposely avoided. The an-

"Christ Our Passover," by Schilling. The Bishop preached, and he was requested by many to publish his sermon. The offering was \$1,087.17. Again the number of communicants was larger than last year. The Rt. Rev. William White, Bishop of Honan, China, assisted at this celebration. The day was the fourth anniversary of the last communion which Bishop and Mrs. White and their son made together before he gave up his life for his country some months later.

At 3:30 p.m. the Church Sunday Schools of the city met for a united service and to present their Easter offering. There had been a feeling that the offering would not come up to the amount given last year, but to our surprise nearly every Sunday School exceeded the amount given in 1919. A tabulated report will be given later. Bishop White delivered a most interesting address, and told the children that he and his wife were the first missionaries in the city in which they lived, and how mud had been thrown at them and how they had been called vile names. But that all this had changed in ten years, and that they could not accommodate the children which were sent to their schools nor find men and women enough to do the work. It is interesting to note that after hearing Bishop White two men, one a teacher and one a priest, went to him offering their services. Many tourists stood in the Cathedral close, astonished and delighted at this service.

The total offering of all the Sunday Schools at this service was \$1,325.00.

The great procession was conducted successfully and impressively, and when the children were again seated the Bishop closed the service with prayer and benediction. The choirs which sang at this service were those of the Priory, St. Peter's, the Epiphany, St. Luke's, St. Elizabeth's and Trinity, all singing in English the great Easter hymns of the Church.

At 7:30 p.m. a good congregation met and a hearty service was held, and Bishop

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White delivered what many present said was the finest missionary address they had ever heard. The offering at this service was \$34.22. The total offerings for the day at the Cathedral, including the Cathedral Sunday School and those of the Hawaiian Congregation, amounted to \$1,733.12.



On Saturday, Easter Even, at St. Andrew's Cathedral, the Bishop confirmed a class of twenty-three, presented by the Rev. Canon Ault. Quite a good congregation was present and after the confirmation the Bishop delivered an address to those who had received the laying on of hands.



GIFTS.

The congregation of St. Andrew's Cathedral has undoubtedly noted the two handsome new hymn boards which were put in place for Easter Day. These are the gift of a devout Churchwoman in memory of her departed loved ones, but she does not desire her name to be known. The hymn boards were obtained from Geisler's, New York, and are of mahogany. It was supposed that these would come in the natural color, like the organ case, but they are stained in order that the white numbers may show out more clearly at a distance.



EPIPHANY, KAIMUKI.

With regular services and the enthusiasm of the Nation-Wide Campaign the Lent at Epiphany Church, Kaimuki, ended with unthought-of success.

On Palm Sunday at 10:30 there was a procession of one hundred Sunday School boys and girls, with the large choir, crucifer and banner, and all carrying palm branches. They came forth from the Church singing "Onward Christian Soldiers," passed along the side of the Church to the back road, then about the square to the main road, and back into the Church, where the service ended, all singing the "Doxology" and receiving the blessing.

Many adults were present and took part in the devotions.

Maundy Thursday night, with the Church beautifully decorated with palms and white flowers, a large congregation

welcomed the Bishop for the purpose of confirming a class of nineteen young people.

The Bishop spoke kindly of the success of the work and encouraged the faithful to push on in harmony and oneness of spirit. He reviewed the work of the past year and contrasted the present conditions with what obtained in Lent, 1919.

At 11 o'clock Easter morning the pretty little Church looked its best and was crowded to the doors with a congregation which stayed for the entire service. The Holy Eucharist was celebrated at this time and the class recently confirmed received a first Holy Communion. The Vicar preached on the Resurrection of Christ and pointed to the coming to life of the work once dedicated to God which had rested for some time in the slumber of apparent death.

The twenty-five choir girls sang Adlam in F and Gounod's Sanctus, with Handel's Anthem of Praise. Including the class, seventy-six communions were made at this service.

The results of the Nation-Wide Campaign are most gratifying in Kaimuki. Mr. Daniel Logan reported in time for announcement on Easter Day. The total number of subscribers to Parish support and Mission is sixty-five, against three in Lent, 1919. The total amount subscribed for all purposes was \$1,200, of which \$172 is for Missions.

The pledges of service were not so hearty, but offers were made to assist.

The Sunday School, which on Easter morning numbered 107, gave through their mite boxes \$60, against \$20 on Easter, 1919, taken from the funds.

The beautiful picture of Leonardo da Vinci's Last Supper, given by the late Mrs. Bickerton, who was one of the founders of the Mission, was, by the unanimous suggestion and consent of the Vestry and congregation, placed in the Church as a memorial to her and her work.

The bell given some time since by Mr. Samuel W. Webb, our aged Warden emeritus of the Church, has been placed in position in an iron frame on the wall of the Vestry of the Church.

The Albion Clarke family presented a handsome koa brass-mounted alms box as a thank gift.

Epiphany is looking forward to further usefulness, and she asks the prayers of the faithful.



EASTER SERVICES AT ST. PETER'S.

One of the most interesting, valuable and probably the most significant services of St. Peter's Chinese Church was the celebration of the Holy Communion on Easter Day, one at 7 a.m. and the other at 11 a.m. The Rev. D. R. Ottman officiated on both occasions, with the Rev. Ernest E. Kau as preacher and assistant.

Almost every communicant of the Church turned out to receive the sacrament with love and zeal, knowing that this great festival is a day for religious observance and an obligation and duty. This gratifying result is due to the good works of the Captains, Lieutenants and King's Messengers elected for the Nation-Wide Campaign, and we want to take this opportunity to congratulate them all most heartily for their success, and wish they would continue their service for their Master and Lord on the same lines.

The sweet and melodious anthem that the choir sang at the 11 o'clock service, entitled "Christ Our Passover," was very much appreciated. Great credit is to be given to Joseph Yap, our choir master and organist, but it must also be remembered that the success of the singing at St. Peter's Church is very largely due to the members of the choir, who have turned out regularly to practice and have cooperated with their leader, Mr. Joseph Yap.

The offering on Easter Day amounted to \$237.41, and when compared with last year it exceeded it by \$9.96. The Sunday School Lenten offering for missions this year was \$215.55, and here again we exceeded the amount of last year, which was \$200.28.

When the mite boxes were brought to Church by the children, a little boy named Paul Chow was found to have offered as much as \$22.00 for missions. He earned every penny through sweat and had given up every social activity there is to serve his Lord and Saviour during Lent.

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On Wednesday in Holy Week the Bishop administered confirmation at St. Peter's Church to an interesting class presented by the Rev. Ernest Kau. After the laying on of hands the Bishop addressed the candidates on the subject "Soldiers of Christ." There were ten candidates presented for confirmation.



ST. MARY'S MISSION.

The 7 o'clock celebration of the Holy Communion was the chief service on Easter Day at St. Mary's, so there were Easter hymns and a short Easter sermon at that time.

Three children were baptized at the opening of Sunday School. One of them was little Helen, who is being partly supported at St. Mary's by the Woman's Auxiliary and St. Andrew's Juniors.

The Japanese service in the evening was well attended.

The Sunday School Lenten offering amounted to \$104.65, and was presented by Helen and Genevieve, who had both been baptized in the morning. A little Hawaiian boy had \$5.10 in his mite box.



ST. ELIZABETH'S MISSION.

During half of the season of Lent the Priest in Charge was over on the Island of Hawaii in the interest of the Nation-Wide Campaign. This meant that there could not be the usual Lenten services at St. Elizabeth's. Mr. Kau Yau Yin, the Lay Reader, held Friday evening services in Chinese; and on three Sunday mornings Mr. C. S. Long very kindly came down and officiated, delivering most helpful addresses. Upon Mr. Butcher's return semi-weekly celebrations of the Holy Communion were renewed, and the matter of the Campaign in this Parish was promoted by a joint service being arranged for the Chinese

and Koreans. The Korean Methodist minister very kindly interpreted for the Koreans at this service, which was well attended.

The Rev. J. Lamb Doty of Hilo was the preacher. On Sunday, March 21st, the Rev. E. E. Kau came down to explain the purpose of the Campaign to the Chinese.

On Palm Sunday a luncheon was served in the Parish House to the messengers and the canvass was made that same day. The results have at this writing been fairly well estimated. Financially they can be tabulated, but the greater result of spirituality remains to be built upon. With the help of the Lenten offering, St. Elizabeth's congregation has promised to the Nation-Wide Campaign for Missions the sum of \$500 for the ensuing year. This is "over the top," and when it is remembered that the assessment was made on the basis of the income, inclusive of the help the Mission receives from outside sources, it will be readily seen that the people of St. Elizabeth's have once again proved themselves of a truly missionary spirit. For Parish support the congregation has increased over 100% in addition to the mission offerings.

Easter Day saw the Church well filled with devoted worshippers; over seventy Chinese made their communion on that day at St. Elizabeth's. Our communicant list numbers ninety-three, and seventy-two communions is a goodly proportion. In the afternoon the children went to the Cathedral service and presented their Lenten offering. This year it amounted to \$198.27, and a few more cents have come in since that time. This offering is an increase on the previous year by \$20 and on two years ago by \$30. The children gave on an average \$2.50 plus each.

ST. LUKE'S MISSION.

St. Luke's Mission worked together with the Chinese Mission for the Nation-Wide Campaign, though the results are

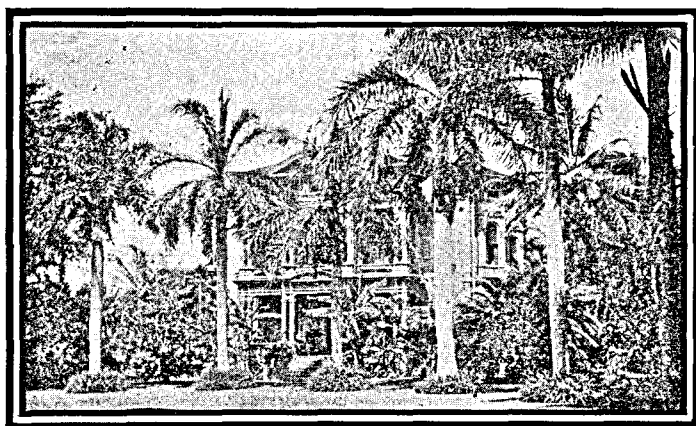
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counted separately. Parochial support has increased over 50%, and with the help of the Lenten offering have pledged more than the quota assigned by the executive committee. The Lenten offering this year amounted to \$105, an increase of over \$30 on last year's amount.

Mr. P. Y. Cho, the Korean Lay Reader, who has given faithful service, has signed the pledge card desiring Holy Orders.

One Chinese young man has signed the pledge card desiring to be a missionary doctor.

Easter Day with the Koreans was very happy. Thirty-three Koreans made their Easter communion at the 9 o'clock service. Many of the Koreans are now out on the plantations, and there will be a celebration of Holy Communion for them at Ewa Plantation during this present month.



KAPAHULU.

St. Mark's reports by far the most encouraging Eastertide in its history. We cannot count its gain in point of numbers, but in the enthusiasm of its people. Never before have the individual offerings been so high. When one considers that the children are, in the main, poor Hawaiians and that there are practically no opportunities for earning in Kapahulu, we realize their giving means a more real sacrifice than many others make. Also, considering that the increase of the cost of living is so great as to make it almost impossible for the wage-earner to make both ends meet without cutting something in the middle, we are doubly appreciative of their offering. One boy from a poor family of ten had \$2.75, and two girls had \$3 each, while twenty gave over \$1. We are proud to record an offering of \$84.51.

Through the kindness of Mr. Clark of T. H. Davies & Co., we were able to take the children down in motor trucks, which, needless to say, they keenly enjoyed. Previous to Easter Day, 1919, the children and teachers were obliged to walk the mile to the car line, and consequently numbers of the smaller children could not be taken. It is indeed a treat to ride both ways, and I feel that we owe many thanks to the drivers who so generously devoted their Sunday afternoon to our convenience.

On Easter Monday the children were given an Easter egg party. Several hundred candy eggs were hidden about the grounds and the children made a wild scramble to see who could find the most.

The communicants of St. Mark's made their Easter communion at the Cathedral,

being included in St. Andrew's Hawaiian Congregation.

Six babies were baptized on Palm Sunday, and each made an Easter offering.

We are glad to report that we had indeed a Happy Eastertide.

ST. MARK'S WORKERS.



WAILUKU CHURCH OF THE GOOD SHEPHERD.

LENTEN SERVICES.—On Ash Wednesday there were two services, both well attended. Thereafter, until Holy Week, services were held on Wednesday and Friday evenings. With the exception of two evenings, the attendance was somewhat better than in the past several Lenten seasons.

Daily services were held in Holy Week, and on Good Friday two services were held. The addresses given were on one general theme, "The Life and Ministry of Jesus, From His Baptism to His Crucifixion."

EASTER DAY.—There was a good congregation at the 7 o'clock service of Holy Communion, nearly all communicants. The Wailuku Times reports the 11 o'clock service as follows:

"Easter Sunday in the Church of the Good Shepherd found the pretty Church filled with worshipers. All pews were occupied and extra chairs had to be provided for a number of people.

"The lovely morning with the bright sun filtering in through the windows enhanced the effect of the beautiful decorations, magnificent clusters of calla and Easter lilies mingled with palms and ferns. And back and above it all the radiant picture of Christ as the Good Shepherd, the light falling softly through the warm tints.

"An augmented choir rendered excellently the Easter anthems, in which Miss Lucy Richardson and Mr. Geo. N. Weight had the solo parts.

"Rev. J. Chas. Villiers, Rector of the Church, delivered a thoughtful and most interesting sermon on 'Life Beyond the Grave,' one of the best of the many good sermons preached by Mr. Villiers."

There were many communicants at the second service, though some had to leave without making their communion to attend the funeral of Mr. F. W. Hardy, which took place at Makawao in the afternoon of Easter Day. Few men on Maui were better known than Mr. Hardy. He was greatly esteemed in the community for his Christian character and for the good work he had done as an educator. Hundreds of Maui's young people were indebted to him for his thoroughness as a teacher. He was the principal of Makawao School for many years. He stood for constructive things and was

ever a contributor of his means, of his influence, and of his service for good causes. The Lord grant him to go from strength to strength in the life of perfect service to which he has been welcomed. Mrs. Hardy, the elder daughter of Mrs. Julia S. Aiken, is a communicant of the Church of the Good Shepherd. Mr. Hardy was a member of the Paia Union Church.



HOLY INNOCENTS, LAHAINA.

The Rev. F. N. Cockcroft, the faithful Parish Priest of Holy Innocents, Lahaina, writes the Bishop as follows:

"This is the afternoon of Easter Day and we are happy to be able to write you that Holy Innocents' Sunday School Lenten offering is this year \$167.70.

"We take great interest in it, as you know, and there is always such a bubbling over with joyous expectation at the children's Easter service while we wait for the amount to be announced, which is usually at the beginning of the address.

"I want you to know that the young people here who are earning money who belong to St. Peter's, Honolulu, or to St. Andrew's Cathedral were given mite boxes and contributed substantially to the total amount.

"Mrs. Richardson and I are going out this week to contribute N. W. C. Cards and will be able at least to contribute a small amount."



WAIMEA, KAUAI,

April 13, '20.

Dear Bishop Restarick:—I want to tell you of our Lent and Easter, which were so different from any we have had on Kauai before, because of the "flu" and the necessary interruption of services it involved.

ASH WEDNESDAY.—We were at Kilauea and held a special Ash Wednesday service at the Church at night, with a congregation of Hawaiians, Filipinos, and haoles numbering forty-two. The music was specially good, as it always is at Kilauea. The next day, through the kindness of the principal, Mrs. Chamberlain, I had the pleasure of visiting and addressing the school, where again I heard some fine singing by the children and their very efficient music teacher, Mrs. Huddy. At night we held a litany service at Kealia, at the Barclay home, where we always have our Kealia service.

Our regular services continued until March 2nd, when all ceased except the 11 a.m. service at Waimea, which has not been interrupted and where we have had very fair congregations in spite of the "flu." As two of our buildings, kind-

ly loaned us by the different plantations, were used for emergency hospitals and have not been put at our disposal yet, we were absolutely obliged to cease in those places. Also as we were so busy with the sick it seemed best to do as we did.

Good Friday we had services at 2:30 p.m. in our home, with an attendance of thirteen.

Easter Sunday my wife and I arose at 6 a.m. and drove to Lihue for an 8 a.m. celebration of the Holy Communion in the home of Mrs. Parrish, recently of Honolulu. Three of our Kapaa and two of our Kealia Church people drove in to the service and we had a congregation of eleven, all of whom communicated. It was a quiet hour with God and much appreciated by all. Our thanks must go to Mrs. Parrish and her good family for her generous hospitality, and to her friends, who gave so lavishly of their beautiful flowers to make our Easter beautiful. After a delightful though hurried breakfast, we drove home just in time for our 11 o'clock service at Waimea, where we found a beautifully flower decorated Church and a congregation of, I believe, forty-five, though some insisted it was fifty-five. Which ever the number it was a good congregation considering our "flu"-stricken community. After a sixty-mile ride and early communion and an 11 o'clock service the minister and wife were tired, but oh! so glad for Easter.

On Low Sunday, April 11th, we had a communion service in our home, when a little company of six made their communions, which had not been possible on Easter Sunday.

Monday the Church Ford drove to Kekaha at 2 p.m., and on reaching there the children of the Sunday School came from all directions at the honking of the Ford horn, gathering around the car with shining, happy faces and mite boxes in hand. The minister's hat served as a plate and it was filled and emptied with boxes three times before they were all delivered. Then, with children on every side of the car watching and *guessing*, the minister on the front seat kept tally of the dimes and dollars as his wife opened the boxes beside him. How the eyes danced as the children counted the dollars, and how great the excitement after it had gone over ten dollars! And what a long-drawn breath when a total of \$21.12 was announced. It might seem trivial to a city school, but for the *first Lenten effort* of a Sunday School of sixteen in the country it means much. Afterward a few other boxes from absent pupils were collected, making a total of \$28.17 from Kekaha Sunday School. We thank God for the fine workers we

have found in our children. There will be more from Makaweli, Kilauea and other sources, but that must come in later, when the "flu" tabu has been removed and we can get our children and people together again, which will be soon, I hope.

Very truly, yours ever,
The Country Missionary,
M. E. CARVER.



PAAUILO.

A glorious day greeted Paauilo on Easter morning. The Church wore an Easter gown of lilies and marguerites. One of the largest congregations in the history of Paauilo filled the Church and the services were thoroughly enjoyed.



PAPAALOA.

An Easter evening service was held at Papaaloa. Here too the Church appeared resplendent in its garb of ferns and flowers, the work of devoted and patient fingers. Almost the entire congregation was present; the music and responses were heartily rendered. Peace and harmony prevail throughout the work in the Hamakua district.



LAHAINA.

Members of the Girls' and Women's Guilds have met each Friday afternoon during Lent to make towels which are to be used in the dispensary at St. James'

Hospital, Anking, China; and after the work has been put away there has been the usual service in the Church.

The service on Good Friday was well attended, as also were those on Easter Day, when Holy Communion was celebrated at 7 and 10:30. The children's Easter service was at 9:30, when the Lent offering was presented. It amounted to \$167.70.



CHRIST CHURCH, KEALAKEKUA, HAWAII.

There is very little to report regarding our services here. Notwithstanding the trying time the Kona people have had looking after the people suffering from the very severe epidemic of "flu," the attendance on Maundy Thursday and Good Friday was very good. Easter Day dawned with some very threatening looking clouds which, however, dispersed and at service time our usual beautiful Kona weather prevailed.

The little Church had been very tastefully decorated, with a surprising number of beautiful flowers, considering the drought from which we have been suffering for months; the few heavy rains of the past two weeks saved the situation.

The attendance was very good, the service very heartily joined in by every one present. There were twenty, out of a possible twenty-nine communicants, who made their communion.

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THE PRINCE OF WALES.

It added much to the day of the Pageant to have in Honolulu the heir of the King of Great Britain and Ireland. The writer of this had seen his great-grandmother, Victoria, his grandfather, Edward VII, and his father, George V, and he was glad to see this popular young prince.

The Chaplain of the Renown called on the Bishop and dined at the Episcopal residence. It was a great pleasure to meet him and to enjoy his conversation.

PERSONALS.

Major Reginald Carter, formerly organist of St. Andrew's Cathedral, has returned to the Islands after six years' absence. He left Honolulu on a vacation and had been in England but a short time when the war broke out. He enlisted and later obtained his commission as Lieutenant. Promotions followed as the war progressed.

It will be of interest to his many friends to know that he won the Military Medal for distinguished service.

Mr. Carter, as we may now call him, after years spent in the open, does not desire either to teach or to enter an office. His intention is to go on some plantation and work his way up.

The return of the Nile to Honolulu for repairs enabled the Rt. Rev. William Charles White, D.D., Bishop of Honan, China, to be the guest of Bishop and Mrs. Restarick for several days. Bishop White is under the Chung Hua Sheng Kung Hui, which, being interpreted, means "The Holy Catholic Church in China." This consists of all work under the three American Bishops, the seven English Bishops, and Bishop White of the Canadian Church. In addition to these there is a Chinese Bishop, who is assistant to the English Bishop of Chekiang. Bishop White, accompanied by his wife, was on his way to the Lambeth Conference.

Among the visitors to Honolulu is Mrs. Horace Gray of Boston. Mrs. Gray is the widow of the late Justice Gray, the daughter of the late Justice Stanley Matthews, both of the Supreme Court of the United States. She is the sister of Bishop Matthews of New Jersey, and the aunt of Sister Olivia Mary, Principal of St. Andrew's Priory. Mrs. Gray says that the services at the Cathedral on Good Friday and the Children's Service on Easter Day were the best attended services she ever saw.

Dr. Van Dyke dined with Bishop and

Mrs. Restarick on Sunday, April 18th. He certainly is a charming man, and those who were also guests at the Bishop's house enjoyed the words of wisdom and quaint humor which came from his lips. Dr. Van Dyke's ancestors came to New York when it was New Amsterdam, and, like the Hollanders who came over, he is a typical and thorough American. He calls himself a "High Church Presbyterian," but whatever he calls himself he gave us the Gospel of Jesus Christ at the special service held at the Cathedral on April 18th.

There were ten people who dined at the Bishop's house on the occasion mentioned, and all Church folk except Dr. Van Dyke. But it showed the tendency to return to the old Mother Church when it was found that of the nine communi-

cants of the Church five had been originally Presbyterians and three Methodists.

A daughter of Dr. Van Dyke is attending St. Mary's Hall, Barrington, New Jersey, of which Bishop Matthews is President.

REPORT OF CIVILIAN CHAPLAIN THE REV. J. KNOX BODEL.

During the month of March I visited the officers and men in the service at Schofield Barracks, Pearl Harbor, and Luke's Field. I also visited the men on the Monterey and the Chicago.

I have made several calls on the men in the Post Hospital at Schofield Barracks and have distributed papers and magazines among the men. There are

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not very many patients in the hospital at the present time. Nearly all the patients are men who have only recently come to the Islands. The men are always glad to see me and they always thank me very cordially for the literature I bring.

The regular monthly service held at Schofield Barracks on the first Sunday of each month is very much appreciated by the members of the Church living on the post. At almost every service I meet some member of the Church who has come to live on the post. At the present time we have nearly twenty communicants at Schofield Barracks. The guild meetings are well attended and not a little interest is manifested in the work being done.

Twice during the month of March I had the privilege of celebrating the Holy Communion at St. Mary's Mission. It is always a pleasure to officiate at St. Mary's and I am glad to respond to every invitation. St. Mary's is doing a good work and I feel much credit is due the faithful workers for what is being accomplished.

The service for the Marines, held on the second Sunday in March, was not as well attended as usual, but there was a reason for it. There are not very many Marines here now and guard duty takes nearly every man. At the hour of service the guard was changing and only a few men were able to attend. Those that did come seemed to enjoy it very much. As there were some new men at the service, I told them I would be there once a month and I hoped they would come and ask some of the other men to come. As the men were passing out one man said to me, "Make it three Sundays, Chaplain"; and another said, "Your sermon was just the kind a man likes to hear." One man came to me and told me

he was a member of the Church and came from Chicago. There is hardly a Sunday that I do not meet some member of the Church.

Then the men at Luke's Field, the Air Service Men, have asked to have the service in the evening instead of the morning, and in the future the service will be held in the evening.

The Sunday afternoon service at the Department Hospital has been very well attended. The last Sunday in March, Palm Sunday, Mrs. Knight delighted the men with her singing "The Palms" very effectively. I am sure Mrs. Knight would feel amply repaid for her kindness could she have heard the nice things the men said about her singing after the service. I wish that others would volunteer to sing for the men at the Department Hospital, for the men do appreciate music at the Sunday afternoon service. And not only those attending the service enjoy the music, but those who are confined to their beds, too. Very often some men unable to attend the service tell me that the singing sounded fine and made them wish they could get down to the service.

During the month of March I officiated as follows: Schofield Barracks the first Sunday morning and at the Department Hospital in the afternoon; St. Mary's, the Marines, and the Department Hospital the second Sunday morning and afternoon; Luke's Field and the Department Hospital the third Sunday morning and afternoon, and St. Mary's, the Chicago, and the Department Hospital the fourth Sunday morning and afternoon.

Faithfully yours,

J. KNOX BODEL,

*Civilian Chaplain, Episcopal Church
in Hawaii.*

SEAMAN'S CHURCH INSTITUTE, NEW YORK.

The Seaman's Church Institute in New York is a wonderful institution. The Rev. Dr. Archibald R. Mansfield, its able superintendent, in his report tells of a work which is amazing.

The building which occupies a commanding position on the water front has sleeping accommodations for 712 men in its 430 single rooms and dormitories. The number of pieces of dunnage checked there last year was 57,679.

In twelve months 503,720 meals were served. Mail was received for 60,229 mariners. The visiting seafarers deposited last year \$727,356 and transmitted to their homes \$64,130.

The religious work Dr. Mansfield says affords the best evidence of fruitful activity. Services, Bible classes, celebrations of the Holy Communion, etc., etc., show the very large amount of work brought to the point where they are able to legislate for themselves as well as most American communities. Of the Orientals who have been educated in Hawaii the Chinese, having been in the islands the longest, have stood the longest test, and by their intelligence and honesty are conceded to be as fine a type of citizen as one will find anywhere.

Hawaii has had little difficulty so far in assimilating her alien population because of a spirit of helpfulness and fair play and a willingness to share the fruits of Americanism with aliens, but for whose labor she could not exist. Hawaii has long considered herself the ideal "melting pot" and has been an object lesson to the world in the manner in which she has handled her alien problem. If the same spirit of good fellowship and

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helpfulness remains, the Japanese children born in Hawaii will continue to be not a menace, but an asset.

CONSTANCE R. WITHINGTON.

Point Loma, Aug. 18.



HAWAIIANS AND ST. ANDREW'S CATHEDRAL.

(Address at the N. W. C. mass meeting of the Hawaiian Congregation of St. Andrew's Cathedral by Solomon Meheula.)

We hear from different speakers in this Nation-Wide Campaign of such expressions as this being our privilege and our "opportunity."

How many of us who have heard these expressions realize their full meaning as applied to ourselves as Hawaiians in general and as members of the Church in particular.

Before I proceed further in my remarks, I wish to read to you an abstract from the preface to the Hawaiian Prayer Book written by King Kamehameha IV, after completing the translation of the Book of Common Prayer into Hawaiian, as follows:

The Church is established in Hawaii nei through the exhortation of the Spirit and by the acts of the chiefs. Vancouver was requested to send the True God; Iolani went to a foreign land to have brought here, and now we see that the Church has arrived and established in Hawaii nei after waiting for long periods of time. It is true that other religious bodies have arrived and disputes have arisen among them, quarreling and denying each other. The mind rejoices; our hope is being firmly grounded in knowing that this Church of the Lord is established in our midst.

For the sake of our young people and those who are not familiar with the history of our Church in these Islands, permit me to enlarge a little more in addition to some of the points mentioned in the above abstract. In about the year 1779 King Kamehameha I made the request to Captain Vancouver in words to the following effect: When thou returnest to thy country will you ask your King to send me the True God to be my God and that of my people?

Iolani, or Kamehameha II, accompanied by his consort, Queen Kamamalu, sailed for England for the purpose of having the Church brought to these Islands, and both died soon after their arrival there and before he had the opportunity of meeting and presenting his wish to the King.

King Kamehameha IV was unsparing in his efforts to have the Church brought

here. He was so impatient about it that he made a vow that his son, the Prince of Hawaii, was not to be baptized unless it be by this Church. He and his Queen, Emma Kaleleonalani, donated the site upon which the Cathedral was built on the foundation and corner stone laid by Kamehameha V, and Queen Emma was untiring in her solicitations for the Cathedral building fund, both in the Islands and in England. Thus we see that the Church was brought and established in Hawaii nei "through the exhortation of the Spirit and by the energetic efforts of the Kings and Queens of Hawaii nei."

They all have departed this life, leaving the Church as an heritage unto us and to those who will come after us, and holding us responsible for its support and maintenance, and to develop it into a central power, from which should radiate power and influence throughout not only these Islands, but to all lands that could be reached from it.

Knowing the unsparing efforts thus made by our departed sovereigns in founding the Church in our midst, thereby giving us the opportunity of becoming members of Christ's body, and more particularly we of the Hawaiian Congregation, worshipping in this Cathedral, built through the energetic activities of our illustrious Kings and Queens, ought we not to feel that we have some responsibilities towards the maintenance and development, so that her light and influence might be seen and felt by all men?

Let our light so shine before men that

they may see our good work and glorify our Father who is in Heaven.

Could we hear the silent voices of our departed sovereigns calling us from beyond the river and saying: "Our dear people, we have done our part in bringing and establishing this Church in our beloved Islands; are you doing your part in developing it so that the light of God's truth will shine through it. Do you appreciate what we have done for you?"

What could our answer be? Could we hold our hands erect and answer: Yes, knowing at the time that there were two-thirds or three-fourths of the Church pews left unoccupied at our regular Sunday morning services? Those empty pews are evidence of our indifference and lukewarmness, unmindful of what has been done for us by our illustrious Kings and Queens. By their efforts we are privileged to become members of our Lord's great organization, the Church, which they have left to us as an heritage. Such is privilege as applied to us. And what is our opportunity? We are fortunate in having a part in this Nation-Wide Campaign, thus giving us the opportunity of bestirring ourselves to a realization of our responsibilities to the Church and of remembering what our departed sovereigns did for us. It is our opportunity to show our appreciation and aloha for what they have done for us. Now, what are we to do? Shall we seize it and strive to make good our standing, or shall we allow it to go by and permit ourselves to remain in the same old furrow of indifference?

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THE MINISTRY OF HEALING.

The healing work in the Church has been greatly stimulated by the publication of "The Power to Heal," by Rev. Henry B. Wilson, Rector of St. John's Church, Boonton, N. J., and Director of the Society of the Nazarene. In a recent article on healing in "The Living Church," the Rev. Dr. Lyman P. Powell characterizes it as "the most practical and sensible book in recent years on the whole subject of religious healing." Dr. Powell was at one time deeply engaged in the Emmanuel Movement and wrote three books on the subject. He states that he has watched recent developments and "that out of all efforts reported, those of Mr. Wilson seem to me perhaps more cumulatively fruitful."

In his latest book, "The Power to Heal," he continues, "he faults no methods and offers no criticism. He simply affirms the power of Jesus Christ to help the entire man. His Society of the Nazarene wants no members save men of consecrated common sense and boundless faith, who believe that Jesus would have His ministers channels for the transmission, to those sick in body, mind or soul, of His unbounded blessings."

"The book is full of practical directions based on rich experience. Plans are provided for group meetings. The power of intercession is emphasized. The value of silence and of pious passivity so as to shut out—as Tarchanoff has fully illustrated—all distracting interests, and to give God undisputed claims on the attention is enjoined. Each one who seeks help must make preparation to receive it. Variety of method is encouraged to reach every type. Anointing, often helpful, is not always indispensable. 'The true secret' is faith. 'The true character of the true healer will not be in his ability to heal, but in his ability to awaken faith as Jesus did, so that the true character of God's Nature and Power and Love may be unmistakably revealed."

"'The Power to Heal' is free from metaphysical vagary and scientific pretentiousness. There is not one word in its pages of conventional cant or priggish piety. It is the straightforward plea of an earnest, busy parish priest, who, after ten years of experimenting, has found at last a place in parish life for the whole ministry of Jesus Christ. That is all."

The review in The Churchman states that "the book has in it much very beautiful and deeply spiritual matter, and if used with discrimination cannot fail to be of real help. The chapters on 'The Value of Silence,' 'Listening for His Voice,' and 'The Soul in Action,' are

admirable. For what he has done—and he has done much—the American Church should be deeply grateful."

The book is Mr. Wilson's third one on the subject and is intended as a guide in obtaining healing for one's self and others. It contains special prayers and plans for the organization and conduct of Guilds or Groups. It is a handy volume, selling for fifty cents, and may be obtained from any bookseller or direct from The Nazarene Press, Boonton, N. J.

THE NATION-WIDE CAMPAIGN.

It is impossible as yet to give any figures as to the results of the Nation-Wide Campaign. The Secretary of the Diocesan Executive Committee, Robert Catton, is tabulating the returns as they come in, but, as on the mainland, reports are slow in coming in.

We may say this, that in every Parish or Mission which took part the number of regular contributors greatly increased and the amounts pledged for outside work, general and diocesan, are very much larger than formerly. The Cathedral assessments for outside work were last year \$600. The amount pledged this year is over \$2,500. At Hilo the assessments were \$40, and the pledges this year are \$400.

We shall endeavor next month to print a full account of results. We may say here that the Lenten offering of the Sunday Schools, which goes towards our quota for Missions, will this year be over \$1,700.

MESSAGES INDICATING RETURNS ON THE CANVASS.

Cohoes, N. Y.—

Our Nation-Wide Campaign was wonderful, especially for Missions. Our budget read \$7,500 for ourselves, including a deficit of \$1,500 for 1919, and \$1,500 for Missions. Result, \$7,500 for ourselves and \$2,500 for Missions and

more to follow: a Church that has never raised but \$360 for Missions in any one year! Our envelope collections have been about \$2,500 and will now go beyond \$7,500. Seven hundred sets of envelopes against 225 out to be used. We have many candidates for Confirmation and Baptism, and any number of old and new members coming to Church. It is going to strengthen the parish and give us new life.

◆◆◆◆◆◆◆◆

LETTER.

This letter was sent out by Bishop Lloyd when he retired from the Department of Missions:

My Dear Brother:

Before leaving the office I want to express my appreciation of your help during the years that it has been my high privilege to serve the Church in connection with the Board of Missions. The good-will and sympathy that have been given me so generously have so lightened the burden of the work that this has been only such as it has been pleasant to carry, and I want to thank you for it.

Furthermore it will give me satisfaction to be certain that you understand my reason for not accepting the office of Executive Secretary of the Department of Missions. In the new canon opportunity is given the Church to gather all her forces together for the prosecution of her work in a way that has been impossible hitherto. All of us must do what we can to emphasize the fact that the Church has an administrative head and help the executive to become efficient. I declined because it is my conviction that I can help towards this end most surely by withdrawing from the office.

Praying that God may bless you in your faithful service of the Church, I am,

Very truly yours,
A. S. LLOYD.

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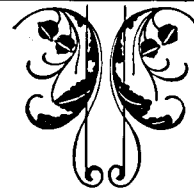
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